THE
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Some Account of a Perſon known by the Name of GEORGE PSALMANAZAR, *who pretended to be a Native of* Formoſa, *and publiſhed a fabulous Account of that Iſland; from a Hiſtory written by himſelf, and juſt printed for the Benefit of his Executrix.*

THERE can be no doubt of the genuineneſs of this performance, or of the truth of what is contained in it. It is mentioned in *Pſalmanazar*'s will, which is properly proved; and he was diſtinguiſhed for a piety ſo ardent and unaffected, and a life ſo blameleſs during the laſt fifty years, expreſſing at the ſame time ſuch abhorrence of his former irregularities, and ſuch contrition for them, that it is impoſſible to ſuppoſe him to relate any thing in this work that is not true.

He conceals his real name, and the place of his birth, that he may not diſgrace his family: the ſubſtance of what he has here told the world concerning his life, will be found in the following epitome.

He was born in the ſouth of *Europe*, probably in a city of *Languedoc*, in *France* *, in the year 1679. His parents were of the religion of the country, and his father of an ancient but decay'd family. He was left with his mother at five years old, his father being obliged to leave her, and live at near five hundred miles diſtance. His mother, notwithſtanding the ſtraitneſs of her circumſtances, did not neglect his education, to which his father was able to contribute nothing. She ſent him, at ſix years of age, to a free ſchool, taught by two *Franciſcan* Monks, at a convent in the city. He diſcovered a quick perception, and a retentive memory, and ſoon became a great favourite of the eldeſt of the two monks; he put him forward very faſt; and, by his encomiums on his progreſs, gratified and excited that vanity and love of diſtinction, which was his predominate paſſion, and gave the colour of his life: The pleaſure that he felt in the monk's partiality, and the deference paid him by the other boys, quickened his diligence, and he became ſo remarkable for a proficiency beyond his years, that, when the ſchool was viſited by prieſts or gentlemen who paſſed through the city, he was always preſented as the flower of the flock, to anſwer ſuch queſtions as were ſuitable to the form. His preceptor alſo, who had cauſed ſome knicknacks to be made by the nuns of a neighbouring monaſtery, which he diſtributed to thoſe who excelled, to be worn, hanging by a fine ribbon at their button hole, diſtinguiſhed *Pſalmanazar* by one larger and finer than the reſt, as being the foremoſt in rank; this, however, he was in danger of loſing, if at any time he ſhould be excelled; but he was ſo proud of it, that, exerting his utmoſt efforts with unremitted diligence, he never loſt it for a ſingle day. Thus his learning and his pride advanced together; and, as he never committed a fault in ſchool, the fondneſs of the monk prevented his being corrected for any fault committed out of it, tho' complaints were ſometimes very ſtrongly urged againſt him. This made him ſtill more arrogant and aſſuming; and being thus early diſtinguiſhed as a ſuperior, he could not afte

* This appears probable, in the higheſt degree, from ſeveral particulars in the narrative, and from his ſpeaking the *French* language better than thoſe who learn it either by grammar or travel, and from his having ſomething of the *Gaſcoign* accent, and the dialect of that province, in which he was ſo maſterly, that none but thoſe born in the country could equal him; none, though born there, could excel him.

afterwards be content to move in the ſame level with the claſs in which providence had placed him.

Before he was quite nine years old, he could write and ſpeak *Latin* with great readineſs, tho' ſcarce any but common ſchool-books had been put into his hands; ſo that he was almoſt wholly unacquainted with the claſſics both in verſe and proſe.

It happened, however, that, about this time, the good father was choſen head of another convent, about 24 miles diſtant, in an archiepiſcopal city, where was alſo a college of Jeſuits for the education of youth *: He prevailed upon *Pſalmanazar*'s mother to let him take her ſon with him to board at the monaſtery under his eye, and purſue his ſtudies at the college, promiſing to recommend him to the fathers, and to make him repeat and explain, in the evening, what he had learned in the day.

Notwithſtanding his ignorance in the claſſics, he was here choſen into the fifth claſs, in which the boys read *Horace*, *Cicero*, and *Terence*, made good verſes, & compoſed ſet ſpeeches on a given ſubject: The good old father would have it ſo; for though it was talking his favourite very high, he inſiſted that it was not beyond his ability, and that he would keep up his credit under all his diſadvantages, and be ready to riſe in the next claſs at the end of the year.

This was a new incentive to his ambition; and, exerting his diligence and his powers to the utmoſt, he acquitted himſelf with the greateſt honour at his examination, and was admitted into the ſixth claſs, which was rhetoric; but here his progreſs in literature, hitherto ſo rapid, was unfortunately checked.——The Jeſuits change the regent or maſter of theſe ſeminaries every year; and the perſon who came in when *Pſalmanazar* entered on the ſixth claſs, was wholly unqualified to inſtruct him in it. He at firſt eſſayed to expound ſome of the *Greek* poets and orators, by the help of a *Latin* verſion; but doing it ſo ill as to betray his ignorance, even to his ſcholars, he at length totally deſiſted, and diverted himſelf with teaching the boys things altogether foreign to their claſs, but better ſuited to his genius, particularly heraldry, geography, and fortification, ſo that they were obliged to exchange their books for coats of arms, maps, and plans of cities and caſtles, and to dabble with him in clay and water, to make fortifications, with all their appurtenances.

When three parts of another year had been thus trifled away, to the great regret of poor *Pſalmanazar*, he was acquainted, by a letter from his mother, that the rector of a ſmall convent of *Dominicans*, in her neighbourhood, was going to teach philoſophy to as many young gentlemen as he could get, and invited him to be one of the number.

To this he readily agreed, the convent being but a pleaſant walk from his native city; and though he knew that he muſt take leave of the claſſics, yet he thought the learning of philoſophy would be both more creditable and uſeful.

When he came to the rector, he found he had procured about twenty more pupils, ſome mere dunces and ruſtics, with no other knowledge than a ſmattering of *Latin*, and a few better qualified from a great univerſity, at the diſtance of about ſixty miles †. He began, as uſual, with Logic, in which he acquitted himſelf tolerably well, & which *Pſalmanazar* took with great quickneſs and delight.

He proceeded to *Ariſtotle*'s phyſics, with *Thomas Aquinas*'s comments; but here it very ſoon appeared, that the rector had undertaken to expound what he himſelf did not underſtand, and that *Aquinas*'s ſubtilties and diſtinctions were as much above his reach as that of his pupils; being wholly unable to obviate the difficulties that were ſtarted, the moſt intelligent of his ſchool made themſelves merry at his expence; and *Pſalmanazar*, finding his lectures mere jargon, alike unintelligible to maſter and ſcholar, contracted by degrees an habit of indolence and negligence, ſo that, though he took down his lectures in writing, and heard his expoſitions, he paid not the leaſt regard to either.

From phyſics he proceeded to metaphyſics, in which he was equally deficient, and *Pſalmanazar* equally diſappointed; ſo that when he ſhould

* Here we find that the city in which he was born was within 24 miles of an archiepiſcopal city, where there was a college of Jeſuits that taught ſchool.

* Here we wind, that the city in which *Pſalmanazar* was born, was within 60 miles of a great univerſity, which, we are afterwards told, was in a city very populous and magnificent.

have

have entered upon ethics, the laſt ſubject, he was ſo wearied and diſguſted, that he derived no more benefit from it than from the reſt, tho' it might otherwiſe have proved both more uſeful and entertaining.

Another year being thus waſted, the rector diſmiſſed *Pſalmanazar*, among his other ſcholars, with great encomiums on his parts and proficiency; but ſtrongly ſolicited him to enter into the order: To this, however, his mother would not conſent; the rector then preſſed her very earneſtly to ſend him to the next univerſity, to learn theology, promiſing a recommendation to the *Dominicans* who taught it there, as well as the Jeſuits: His mother complied, and he ſet out for that *great city*, with a certificate that he had gone through a courſe of philoſophy, and was fit to be admitted ſtudent in theology; which, however, could recommend him only to the *Dominicans*, as the Jeſuits would expect him to go through a new courſe of philoſophy, as it was taught by their ſociety.

His pride induced him to enter under the *Dominicans*, upon the credit of his certificate, rather than tacitly confeſs his ignorance by ſubmittiug to a new courſe with the Jeſuits, and he was readily admitted a ſtudent under two reverend rectors, one of whom read lectures in the morning, and the other in the afternoon.

This ſchool appeared to him like a new world; there was no ſtudent near ſo young as himſelf; ſome of them were twice his age; and he, who had always before been at the head of every claſs through which he paſſed, now ſaw himſelf ſlighted as a raw ſtripling, not worthy to aſſociate with the reſt: This might perhaps have ſtimulated his pride to ſurpaſs them; but there were difficulties in his way that not only diſcouraged, but diſguſted him; there was no diſtinction made between thoſe that had ſtudied two years, and thoſe that were juſt admitted; the ſame lectures were read to all alike, and in the uſual courſe; ſo that thoſe who came not at the beginning, had no other chance but to begin in the middle, attend patiently to the end, and then, when the lectures began again, which was at the end of every two years, glean up the beginning which they had miſſed, and patch all together as they could. As this alienated his mind from ſtudy, he was in a ſituation in which it was forcibly drawn to other objects.

The city was very great, magnificent, and full of nobility and gentry, of coaches, and all the ſplendid apparatus of luxury and grandeur *, very different from the city in which he was born, and from that where he ſtudied under the Jeſuits, though that was archiepiſcopal; he was, beſides, boarded at the houſe of a near relation in the ſuburbs, at a great diſtance from the convent; and they dined ſo late, that he was obliged either to take up with an irregular meal, or come half an hour after the ſchool-exerciſe was begun. At firſt he put up with the irregular meal, but having been before diſguſted with *Aquinas*'s ſubtilties in philoſophy, and finding now nothing but ſubtilties more refined and unintelligible in his theology, he at length preferred his dinner to his lectures. Matters now grew worſe every day; for, loſing the beginning of the lecture, it was impoſſible to underſtand the middle or the end; and the two rectors took ſuch ſtate upon them, that he was not permitted to object, nor even to requeſt the explanation of a point or a term: For ſome time he contented himſelf with tranſcribing that part of the lecture which he had loſt, from the manuſcripts of his fellow-ſtudents, but at length he grew weary of an irkſome labour which produced him no advantage; and, inſtead of attending the afternoon lecture under theſe diſadvantages, he amuſed himſelf by ſauntering about the city and country adjacent, gazing at the buildings, and ſometimes taking plans and views of the places that moſt pleaſed him. He had, however, warmly remonſtrated to his relations againſt their late hours, but without ſucceſs, and he ſtill attended the lecture in the morning; but the rector taking an opportunity to reprimand him for not coming in the afternoon, his pride was piqued at the reproof, and he ſoon after abſented himſelf from his lecture, as he had done from that of his coadjutor.

From this time he minded nothing but his pleaſures, which, however, in themſelves were innocent; yet he was ſometimes ſeized with pungent remorſe at this waſte of life, and at theſe ſeaſons made ſome attempts to read his manuſcripts both in philoſophy and theology, but was ſtill ſo

* The reader will remember, that this city was diſtant ſixty miles from that in which he was born.

diſguſted

diſguſted with them, that he had not patience to go through.

He had before this time ſent ſome complaints to his mother, as well by letter as by verbal meſſages when he had opportunity, acquainting her with the bad hours that were kept where he boarded, and the ill effects they produced with reſpect to his ſtudies.

His mother in return, acquainted him that an old rich Counſellor her neighbour, was going to ſpend ſome time at *Avignon*, who, having no child had taken ſome nephews under his care, and intended to bring up one a ſcholar, whom he was willing to put under the care of *Pſalmanazar*, and would with that view receive him to lodge and board in his houſe till he could be better provided for. She therefore adviſed him to ſet out for *Avignon* directly, and ſent him a ſmall ſupply to bear the expences of his journey.

As he thought this a change for the better, and a relief to his mother who could ill afford to continue the expence ſhe had been ſome time at in his education, he took her advice.

At *Avignon*, he found the old gentleman ready to receive him, and in a day or two entered upon his new office of tutor to the nephew who had already made ſome progreſs in the *Latin* grammar.

At *Avignon* he made another attempt to learn Theology under a *Dominican* profeſſor, who treated him with great kindneſs and attention, but he found himſelf ſtill bewildered among a multitude of cramp terms, under which he had no ideas, ſo that he finally deſiſted in diſguſt and deſpair.

He hoped, however, that he might introduce himſelf as tutor into ſome good family, by his knowledge in the languages, but every other part of his education having been totally neglected, he had ſo little addreſs or politeneſs and knew ſo little of the world, that he was not fit for that employment among perſons above the common rank, and his pride would not ſuffer him to aim at any thing below it; ſome of his acquaintance, however, unknown and undeſired, got him into a middling family, where he was in ſomewhat a better ſituation than with the old Councellor.

The overgrown youth that now came under his care was much older than himſelf, and taller by the head and ſhoulders, he had therefore very little influence over him, and having already contracted an indolence and averſion to ſtudy, the maſter and ſcholar ſpent their time in playing on the violin and flute when they ought to have been at their books; of this the mother often complained, but as no reformation took place, *Pſalmanazar* was ſoon after diſmiſſed.

It happened, that notwithſtanding his diſadvantages, he was in a ſhort time admitted into the family of a perſon of diſtinction, to educate two of his ſons both very young, the eldeſt not ſeven years old, and, both ſpoiled by the mother; neither of them were inclined to learn, and *Pſalmanazar* tried to bring them to it with very little ſucceſs. This, however, did not produce the effect that at firſt would be expected, for *Pſalmanazar* had ſome reaſon to imagine that the mother would have been content if he had transferred his attention from her children to herſelf: She was a ſprightly lady, and her huſband ſomewhat heavy though not old; they had parted beds ſoon after *Pſalmanazar* came into the houſe, and ſhe treated him with particular marks of regard: He was naturally fond of the ſex, and he had therefore great pleaſure in paying a particular attention to her; yet, he ſays, his view was bounded by the gratification of his vanity, which he enjoyed by the diſtinction ſhe ſhewed him in conſequence of his aſſiduities, and in ſuppoſing himſelf to be the object of her eſteem and admiration, rather than her love.

As this was his turn of mind, it is not ſtrange that he ſtrove to recommend himſelf by that kind of merit which was rather the object of eſteem and admiration than of love, and this he ſays was really the caſe, for he pretended to more virtue and religion than he had, and he alſo took every opportunity to diſguiſe the low circumſtances of his parents by feigning falſe cauſes of his ſituation and appearance, which at this very time, he ſays, was very mean, though it was chiefly owing to his own negligence, and want of oeconomy.

But though this was acting in direct oppoſition to her views, ſhe ſtill made him advances, which, he ſays, his inexperience made him diſtruſt, and his pride and baſhfulneſs concurred to prevent his improving; his baſhfulneſs kept him back by a ſecret reſtraint when he thought himſelf ſure, and his pride alarmed him by anti-

anticipating the ſhame and mortification he muſt ſuffer, if he ſhould, after diſcovering his readineſs to comply, find himſelf miſtaken. After her advancing and his declining ſix months, he perceived that ſhe treated him with a ſtrange and ſudden coldneſs, which made him think it would not be long before he was diſcharged.

She was ſoon after viſited by ſome relations, who ſollicited her to go and ſpend ſome part of the ſummer with them, at a diſtance of about 20 miles; the lady prepared for the journey, and intimated that ſhe would take her ſons with her, yet ſhe kept *Pſalmanazar* in ſuſpence whether he was to accompany her, ſtay with her huſband, who was not to be of the party, or be diſmiſſed. This ſhe did for farther experiments, but finding him ſtill awkward and unpromiſing notwithſtanding ſome new advances, which he did not then ſo well underſtand, ſhe enjoined her huſband who cared for nothing but his bottle to diſcharge him. *Pſalmanazar* appeared to be more grieved than ſurpriſed at his diſmiſſion, which ſhe perceiving, her hope revived, and ſhe laid one more ſnare for him by the chamber-maid on the very night before they were to ſet off; but this alſo proving unſucceſsful, he was deſpiſed and laughed at, and given to underſtand that he might thank himſelf if the lady and he went different ways. It was however, now too late, and as ſoon as the lady and her company were ſet out, *Pſalmanazar* took the road to *Avignon* hoping to be received again by the old Counſellor, but he found to his great regret that he was gone home, and had taken his nephews with him.

Pſalmanazar's diſappointment was the greater as he had very little money, and the widow where the Counſellor had boarded was very poor: However, he determined to ſtay with her till he could obtain a freſh ſupply from his mother, and immediately wrote to her for that purpoſe; in the mean time he grew more ſhabby in cloaths and linen, and more indolent, and inactive every day. To ward off the contempt which this ſituation and appearance would naturally bring upon him, he pretended to be a ſufferer for religion, and that his attachment to the church had offended his father *: This gained him both pity and admiration eſpecially among the Fryars, & accounted for the meanneſs of his appearance, but it did not procure him any other advantage.

About this time he heard that the fair of *Baucaire*, a city in *Languedoc*, on the *Rhone*, and one of the largeſt fairs in *Europe* was at hand, and that among the great concourſe at it he might meet with ſome of his townſmen from whom he might obtain a freſh ſupply †.

To the fair of *Baucaire*, therefore, he went and found ſeveral dealers whom he knew, and who furniſhed him with a very ſmall ſum for a preſent ſupply, but on the next day when he expected more, they only reprimanded him for his mean appearance and for not having better improved the opportunities he had had of providing for himſelf; he found them inexorable notwithſtanding his excuſes, nor would they furniſh him even with a ſum ſufficient to bear his expences back to *Avignon*. This great ſeverity he imputes to a very juſt cauſe, for while he had yet only a proſpect of a ſupply, he had beſpoke ſeveral unprofitable knick knacks, eſpecially of the muſical kind, which he ſuppoſes they diſcovered, and therefore refuſed to advance money for him to miſapply in ſo prepoſterous an abuſe.

He returned, however, to *Avignon*, with whatever difficulty, and pretended to his acquaintance and his landlady that he came to the fair a day or two too late, and the dealers having by that time laid out their money, could not ſupply him but would remit what he wanted after their return home. At the ſame time he determined to return home deſtitute as he was of money and cloaths. It may reaſonably be ſuppoſed that he had formed ſome expedient to enable him to perform the journey, and ſo indeed he had.

As he had before pretended to be a ſufferer for religion, to account for his ill plight, he now formed a deſign of making the ſame pretence facilitate his long journey home; he therefore, went to an office at which paſſes and certificates were granted, and declared himſelf to be a young ſtudent in Theology, born in *Ireland*, and obliged to quit his country for the ſake of religion, and that he was

* This pretence ſeems to imply that his native city was a place where there were many proteſtants.

† This ſeems to imply that his birth-town was in that country, though poſſibly at ſome diſtance,

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then going on a pilgrimage to *Rome*: It ſeems that at theſe offices little care is taken to authenticate what is related by thoſe who apply for certificates, *Pſalmanazar* eaſily obtaining without any voucher, a certificate ſignifying the particulars he had related, and made out in his own name, which his vanity would not ſuffer him on this occaſion to relinquiſh, becauſe it had ſomething of quality in it, tho' having nothing of *Iriſh* or *Engliſh* in it endangered the immediate diſcovery of his fraud.

When he had got his paſs, he was ſtill at a loſs for a pilgrim's garb, which he was not in a condition to buy, though it conſiſted only of a long ſtaff handſomely turned, and a ſhort leathern or oil-cloth coat not unlike what the ladies ſometime ago wore by the name of a Pilerine. He had obſerved a very good ſtaff and cloak in a chapel dedicated to ſome miraculous Saint belonging to one of the pariſh churches of that city, which had been hung up as a monument of gratitude by ſome wandering pilgrim who had finiſhed his courſe; the chapel was never without devotees, who were offering up their devotions and burning tapers before the image, yet *Pſalmanazar* determined to make this ſtaff and cloak his own; he knew that to take them ſecretly would be impoſſible; he therefore went boldly into the chapel, and took them away at noon day: He hoped that thoſe who ſaw what he did would conclude from the manner of his doing it that he was properly authorized, and ſo aſk no queſtions; his conjecture happily proved true, and he carried off his prize unmoleſted; he immediately haſted to a private corner where he threw the cloak over his ſhoulders, and walked with a ſanctified gravity, with the ſtaff in his hand, directly out of the city. *To be continued.* p. 573

Letter from the Corporation of BATH, *to the* Rt Hon. L. C. J. PRATT.

WE the mayor, aldermen, and common council of the city of *Bath*, beg leave to preſent our grateful acknowledgments of your upright and ſteady conduct on trying occaſions in that high office, which, by his majeſty's goodneſs to his people, you now ſuſtain. And the near connection we have the honour of bearing with you, Sir, as a member of our corporation, not ſuffering us to be any longer ſilent, we, with great ſincerity and reſpect, join the public voice, teſtifying to you our thanks; and that a monument may remain amongſt ourſelves of our perſonal and particular reſpect and juſt attention to your character and conduct, deſire you would permit us to aſk you to ſit for your picture, as a perpetual memorial of what ought never to be forgot by us or our poſterity, whilſt the ſpirit of law and liberty remains in any part of this free and independent kingdom.

To which his Lordſhip ſoon after returned the following anſwer:

To LEWIS CLUTTERBUCK, *Eſq; Town Clerk*

SIR, *Oct.* 26, 1764.

"My connection with the city of *Bath* makes me receive the honour of this compliment with particular ſatisfaction, and I feel a moſt ſenſible pleaſure in finding that my conduct has been approved by that corporation. I hope I have done my duty: I have endeavoured to the utmoſt of my abilities to adminiſter juſtice according to the laws of this kingdom, to which I am bound by all the ties of oaths and conſcience, as well as by thoſe of allegiance and gratitude to the beſt of Sovereigns: The law of the land ſhall always be, as it ought, my only guide and maſter, from which I have learnt that the prerogative of the crown, and the liberty of the ſubject, ſpring from one parent root, the good of the people *, and are ſo cloſely knit together, that they are conſtitutionally inſeparable. I beg the favour of you to repreſent to the corporation how ſtrongly I feel the marks of regard which they are pleaſed to expreſs for me in their unanimous reſolution; and I entreat you to convey to them my beſt acknowledgements for the notice whereby they have ſo obligingly diſtinguiſhed, *Your moſt obedient humble ſervant,*

C. PRATT."

MR URBAN,

THERE have been ſeveral attempts in the papers to explain the word *Coterie*, the name by which the ſociety at *Wildman*'s chuſe to be diſtinguiſhed; *Chambaud*, in his dictionary, had certainly no party diſtinctions in view; his explanation may therefore be relied upon. It is as follows: COTERIE, [*eſpèce de ſociété, de compagnie de quartiér, de partie de plaiſir*] *Club.*—Here then is this great myſtery unveil'd; the common appellation of *Club* would have been too vulgar a name for ſo reſpectable an aſſembly, and therefore the word *Coterie* was ſubſtituted in its ſtead. *Yours &c.* F. B.

* *Common ſenſe, ſays a critic on this paſſage, tells me, that the* root *can never iſſue from the* branch. *Thus the* good of the people *may ſpring from* Prerogative, &c. *but Prerogative cannot ſpring from the* good of the people. *Prerogative is eſtabliſhed to produce the good of the people. Now the thing* producing *cannot ſpring from the thing to be* produced. *It does not ſpring from it, but it is the* ſine qua non *which conſtitutes it. It is poſſible, I find, to be a very great lawyer, and yet a very bad logician.*—[*As well might this acute Critic ſay, that a grain of wheat cannot be the thing* produced, *becauſe a grain of wheat is the thing* producing. *Who does not ſee that the* good of the people *is the firſt principle or* root *of all government, and who does not wiſh the good of the people to be the fruit of it.*]